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that no system has yet reached such a point of view, and, of course, in any case to have a sound judgment of value is not the same as to be sure that things embodying those values exist or will exist.

Miss Blundell's general survey leads to the conclusion that thoroughgoing optimism must be given up: a wide surplus of pain is here, among finite beings in this world, and even absolute pleasure in the Absolute could not cancel this. But the argument in point depends on the precise relation between the Absolute and the finite. Moreover, as in all questions between 'optimism' and 'pessimism,' the further question of immortality is of supreme importance, and apparently Miss Blundell holds (p. 43) that the unknown possibilities of life after death should make us suspend our final judgment.

The 'Experience of Beauty' she sweeps aside as of little use for optimism, somewhat too hastily, for the astonishing fact remains that a Shakspeare can so write a drama in which an Iago appears as to bring comfort in some mysterious way to the soul. Nor will she admit that the production of moral goodness can justify the suffering in the world, although she grants that "no accumulation of lesser goodness could compare with the rarest good grown in the worst wrongnesses in the world." Miss Blundell attacks the old problems with life and courage and does not shrink from crossing swords with such a writer as Bradley, but her conclusions are almost always fired at the reader far too much in the 'pistol-shot' fashion.

F. MELIAN STAWELL.

London.

THE VITALITY OF PLATONISM AND OTHER ESSAYS. By James Adam. Cambridge: University Press, 1911. Pp. viii, 242.

We have here a collection of papers put together after the death of their author, a distinguished Cambridge scholar. The first five are variations on a central and evidently a favorite theme,—the thought, namely, that there runs through the whole of Greek philosophy and poetry a chain of ideas which leads up to and is substantially identical with the leading principle of Christian theology. This principle is the doctrine of the divine immanence, and though the author's object is to do no more than expound and illustrate it by quotations from poets, philosophers,

and prophets, ancient and modern, it is clear that his interest in it is not merely that of the historian or scholar; his motive in dwelling on this analogy between Greek and Christian thought is partly the attractiveness of the belief that we are all parts of the universal divine spirit. And evidently one reason why the belief attracts him is that he regards it as true. For instance, he often speaks as if the fact of its occurrence before the Christian era were some confirmation of its truth. Again, in one place he explicitly describes the doctrine of the logos as a 'fundamental truth'; in another he says that not only do poetry and religion make us feel the omnipresent divine unity, but science presupposes it. And Platonism is 'vital' because in Plato we find the noblest pre-Christian expression of this truth. The world-soul of the *Timaeus*, for instance, is identical with Nature, which is a direct emanation from God, and hence the divinity of the human soul easily follows,—a line of thought which culminates in the Hymn of Cleanthes (ἐκ σοῦ γὰρ γενόμεθα), where 'the distinction between Pagan and Christian seems to fade away.' In the second essay this doctrine with its various consequences is traced from Pindar upwards, through Aristotle and the Stoics, to the Pauline writings. There is little that is new in the parallelism, but the subject is handled with a mild and not ungraceful fervor.

The third essay is the most interesting in the book. Its thesis is that the word logos in the fragments of Heraclitus means, not 'my reasoning,' but the divine principle of Reason, which is identical with the world-forming Fire. A good deal of evidence is brought forward for this interpretation, which makes Heraclitus, with his theory of the ultimate harmony of opposites, the first founder of pantheism in Greek literature. We next have an analysis of the Hymn of Cleanthes directed toward displaying its points of contact with Christianity. Faced with the question why Stoicism, since it was almost Christian in doctrinal essentials, never became popular but remained a religion of the *élite*, the author finds the reason in the fact that it lacked the one necessary factor of driving power,—the personification of the logos in Christ. The fifth essay discusses various Greek attempts to solve the problem of evil.

Anyone who is familiar with Plato and the poets will get much pleasure from running over the familiar quotations with which this book is full, but he will probably have an uneasy feeling that all really interesting questions are being evaded. Thus

how much more pointed this confrontation of Greek with Christian writers would be, if the end it serves were made to seem worth while by some discussion of the validity of the theories illustrated. An instance of this evasion occurs in connection with the Stoic indifference to immortality. 'We need not inquire,' we are told, whether Stoicism was right or wrong in insisting that virtue should be pursued for its own sake rather than for the sake of rewards after death. Why need we not inquire? The reflexion occurs that it is perhaps because the consequences of inquiry would be humiliating for Christianity. Take, again, the paper, the last in the book, on the value of a classical education. What one naturally expects is some estimate of its value in comparison with other methods of education; what we get is a description, rather vague and high-flown, of the beneficent effects of the classics on character, with no attempt to show that no other discipline would produce equally good effects. An extraordinary slip may be noted at the beginning of this essay. A friend of the author's, it seems, was constantly asking, as to classical education, *cui bono?* and it is plain from the context that this phrase is taken to mean, What good is it? and not, what of course it does mean, Whom does it benefit?

SYDNEY WATERLOW.

Cambridge, England.

ROMAN STOICISM: Being Lectures on the History of the Stoic Philosophy with special reference to its Development within the Roman Empire. By E. Vernon Arnold, Litt.D., etc. Cambridge: University Press, 1911. Pp. ix, 468.

In Dr. Bussell's work on "Marcus Aurelius and the Later Stoics," which I reviewed recently in this JOURNAL, one special aspect of the school was brought out, namely, its approximation to a 'Buddhistic' quietism. Professor Arnold's treatment might serve to correct this presentation if taken as exclusive. What he brings out especially is the interesting detail of the Stoic ethics, its humanity,—both in the general sense and as opposed to ascetic aversion from the world,—and its essential moderation in practice. His own exposition has something of the character impressed by the Stoics of the transition who passed on the philosophic doctrine from Zeno and his successors to the